purpose. The Director found great difficulty in arranging these committees. But now he thinks it will be possible to accept your suggestion and make the money over to the headmaster of each school to provide each Pulaya boy or girl with one chackram for rice and one cash for salt. It may not be possible to give them cooked food. But it may be possible to give them a light meal of some sort.

As regards the employment of the 15 Pulaya boys and girls who have passed the Vernacular School Final Examination, the Director feels it a very great compliment when you said that in the Education Department they are treated kindly and properly when they are employed there. He assures he will try his best to employ as many more as possible.

There is one more point, *viz.*, the employment of one Pulaya as peon in each of the 30 Taluk Cutcherries, or, in the alternative, if there is shortage in any of the Taluk Cutcherries to make up the deficiency by appointing them in Munsiffs' Courts. That is a matter which I shall ask the Chief Secretary to take up and consider and see if it could be worked up.

81. Government and Sanskrit.

MR. M. K. GOVINDAN (*Member, Municipal Council, Alwaye*) spoke about the importance of the Sanskrit language. The progress of the Indian nation depended on its glorious past. The ancient books on politics, economics, religion, Ayurveda and other subjects, so essential for such progress, were all written in Sanskrit and a knowledge of that language was therefore indispensable. Taking Ayurveda alone, the member said that its importance and usefulness were increasing day by day, because the Ayurvedic system of treatment was most adapted to the Indian climate. But, for a complete study of that subject, a knowledge of Sanskrit was absolutely necessary. The Government were therefore bound, at least in the interests of the health of the people, to encourage Sanskrit Schools and the study of Sanskrit.

A second reason for the encouragement of the Sanskrit study lay in the importance proposed to be given to the study of vernaculars in the college classes by the University authorities. The time had therefore come for developing the Malayalam language. For such development, Sanskrit was essential, because the Malayalam language and literature were modelled on the Sanskrit language and literature. Sanskrit should be prescribed as a compulsory subject for the Vernacular Higher Examination. Vernacular School teachers who passed such an examination would be better able to teach Malayalam.

As a result of representations made at successive sessions of the Assembly, the Government had, by opening the Sanskrit College to all castes, afforded to all the subjects of the State facilities for the study of Sanskrit. As a further step, they also recognised private Sanskrit Schools and resolved to award grants-in-aid. But the grants so awarded were too small to ensure the proper management of the schools. The grant awarded to a teacher in a Sanskrit School was only Rs. 7½ as in a Vernacular School. In the latter, however, a trained teacher was given a grant of Rs. 12. But there were no facilities for training teachers of Sanskrit Schools. Compared with the Vernacular School teachers, the teachers in Sanskrit Schools were more highly qualified. The managers were therefore finding it difficult to retain good teachers. They could not in fairness be expected to run the schools by spending money from their pockets, as they had already given the buildings and equipments, from philanthropic motives. The levy of fees from the pupils was not advisable at the early stages of Sanskrit education. The member therefore prayed that the grants-in-aid to Sanskrit Schools should be enhanced, as in the Presidencies of Madras, Bombay and Calcutta, where large amounts were being annually spent for the preservation and spread of ancient culture and learning.

As regards the principle on which the amount of grant to each school should be fixed, the member quoted the example followed in Cochin. There, the pay of a Vernacular School teacher was fixed at Rs. 15 and the grant to a teacher in a private school was given at 14 annas a rupee. Similarly in Travancore also, the pay of a teacher having certain specific qualifications should be fixed and the grant awarded should be at 14 annas a rupee on such pay.

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As in the case of English and Vernacular School teachers, 6 teachers of Sanskrit Schools should be trained every year and stipends granted therefor. That was necessary in order to secure uniformity in imparting instruction in the several schools. If there was any technical objection or difficulty to train the Sanskrit teachers in existing Training Schools, they might be sent to the Training College at Chidambaram, an institute recognised by the Madras University.

The control over the Sanskrit Schools vested, under the existing arrangement, partly in the Assistant Inspector of Vernacular Schools having jurisdiction, partly in the Principal, Sanskrit College, and partly in the Director of Public Instruction. That was not satisfactory. The power of appointing teachers was vested in Assistant Inspectors having no knowledge of Sanskrit. The inspection work was entrusted to the Principal, Sanskrit College. But, owing to the heavy work in the College, he could hardly find the time and convenience to inspect the schools scattered throughout the length and breadth of Travancore. If the whole control be vested in the Principal and if he had the time to inspect each school at least twice a year, it would no doubt be a satisfactory arrangement. But amidst his other duties connected with the College, he could not discharge his duty of inspection satisfactorily. It would therefore be advisable to appoint a person duly qualified in English and Sanskrit as an Inspector of Sanskrit Schools, to control all the Sanskrit Schools in the State.

There was no Sanskrit School either in Central or in North Travancore. Persons who could not afford to go in for English education but were desirous of learning Sanskrit were thus denied an opportunity. There were two grant-in-aid *Veda Patasalas*, one at Ambalapuzha and the other at Mavelikara, but they were not open to non-Brahmins. The member was against the award of grants to schools run on a communal basis and he prayed for the opening of a Sanskrit School in Central Travancore, which, in course of time, might be raised to a college.

In conclusion, the member prayed for the appointment of headmasters of Sanskrit Schools on the Sanskrit Text-Book Committee and the Sanskrit Examination Board. Persons possessing qualifications in Sanskrit should also be given appointments in the Excise, Survey and Registration Departments where they could be entertained.

DEWAN'S REPLY: Mr. Govindan, all that you said will be noted and considered.

82. Needs of the Nanjinad Ryots.

MR. SADASIVAN PILLAI SIVARAMALINGAM PILLAI (*Member, Agastisvaram taluk*) represented that the ryots of Agastisvaram suffered from want of pathways and roads for taking manure, agricultural implements, cattle, etc., to their fields. The numerous representations on the subject had been of no avail. As an instance in point, the Parakkai-Tamaracolam road had not been completed although the estimate for the same had been sanctioned long ago. The member prayed for the early construction of the following roads :—

(i) A road from Kottaram through Narikulamcheri to join the Vattakottai road.

(ii) A road joining the road passing along the northern side of Kulasekharapuram with the Vazhukkamparai-Anchugramam road and passing along the Putrakulam bund.

(iii) A road from the bridge across the Puttanar at the 13th mile to the Tovala channel, western branch. The road was most necessary for the people of Kulasekharapuram, Lakshmipuram, Osaravilai and other places, who were obliged to take their cattle, agricultural implements, etc., along the uneven beds of channels intended for draining the surplus water from the fields. The road remained unfinished in spite of several representations made to the Chief Engineer.

(iv) A road from the Myladi camp-shed to the Tovala channel.

(v) A road from Azhakiapandipuram road up to Chenkulam.

(vi) A road from the southern side of the Subrahmanya temple to Tovala channel *via* Kamanachanputtur.

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